“DEPICTION OF DALITS IN THE NOVELS OF NON-DALIT WRITERS AND DALIT WRITERS: A COMPARATIVE STUDY”

SYNOPSIS

RESEARCH PROPOSAL/ TENTATIVE SYNOPSIS OF THE THESIS

SUBMITTED TO KARNATAKA

KARNATAKA STATE AKKAMAHADEVI WOMEN UNIVERSITY, VIJAYAPURA

FOR ADMISSION TO

DEGREE OF DOCTOR OF PHILOSOPHY
IN
ENGLISH
SUBMITTED BY

MISS. BHARATI GANI

RESEARCH SCHOLAR

DEPARTMENT OF ENGLISH

UNDER THE GUIDANCE OF

PROF. P. KANNAN
M.A., M, Phil., P.G.D.T.E P.G.D.C.E., PGDAS, Ph.D.

PROFESSOR AND CHAIRMAN,

DEPARTMENT OF ENGLISH

DEPARTMENT OF POST GRADUATE STUDIES AND RESEARCH IN ENGLISH

KARNATAKA STATE AKKAMAHADEVI WOMEN UNIVERSITY,

VIJAYAPURA-586108.

2023- 24

"DEPICTION OF DALITS IN THE NOVELS OF NON-DALIT WRITERS AND DALIT WRITERS: A COMPARATIVE STUDY"

Though Dalit literature was born in the 1970s, it could gain momentum in the last decade of the 20th century. It has grown in width and breadth steadily. Dalit literature was originally written in the vernacular languages and translated into English and other European languages. All forms of literature, i.e., poetry, prose, drama, and fiction, have been created. Dalit literature is not a branch of the mainstream or classical literature of India. It has rather become an independent literature of its own. Dalit Literature is included in the academic and research programs of the institutions of higher education in India as well as abroad.

Dalit literature is classified into two categories. One category of it is a body of literature written by the non-Dalit writers, and the other is by the Dalit writers. Dalit characters and their lives are found in the mainstream literature of Indian English writers at the beginning itself. KS Venkataramani's Kandan the Patriot and Murugan the Tiller contain Dalit characters and their culture, although the central character and theme are of the Brahmins. Dalit characters are included in the novels of Raja Rao, RK Narayan too. However, Mulk Raj Anand's magnum opus Untouchable is the first full-fledged novel to use a Dalit as the protagonist or central character from a non-Dalit writer. There are many non-Dalit writers who have dealt with the Dalits in the regional or vernacular medium, of whom Vibhavari is the first writer. Her Victim is the first Dalit novel by a non-Dalit writer.

There are many non-Dalit and Dalit writers who have written literature on Dalits in many Indian languages. In Kannada, UR Ananthamurthy, SL Byrappa, and Vaidehi are major non-Dalit writers who have written novels on the Dalits. Siddalingiah, Devanooru Mahadeva, and Aravind Malagatti are prominent Dalit novelists writing Dalit literature. Though non-Dalit and Dalit writers deal with the Dalits, their sensibility and consciousness are not the same. Thus, a comparison of how Dalits

are portrayed in the novels of non-Dalit and Dalit writers is the need of the hour in terms of academics as well as social consciousness.

Dalit literature has its roots in the socio-political movements of the late 19th and early 20th centuries, emerging as a distinct literary genre in India by the mid-20th century. Here's a detailed exploration of its origins, key figures, and evolution: The caste system has long marginalized specific groups, including Dalits, previously referred to as "untouchables." This systemic oppression led to social, economic, and political disenfranchisement. The late 19th and early 20th centuries saw the rise of social reform movements aimed at addressing caste discrimination. Influential figures like Jyotirao Phule and Dr. B.R.Ambedkar advocated for Dalit rights and education. Dr. B.R. Ambedkar, a key architect of the Indian Constitution and a leading voice for Dalit rights, emphasized the need for Dalits to articulate their own experiences. His writings laid the intellectual foundation for Dalit literature. After India gained independence in 1947, the sociopolitical landscape began to change. Dalit writers started to emerge, expressing their experiences through literature. This period marked the transition from oral traditions to written forms. The 1950s and 1960s saw the publication of significant works by Dalit authors. For instance, "Baluta" (1978) by Narayan Surve and "Jaataka" (1968) by Daya Pawar are among the early examples that depicted the struggles and realities of Dalit life. Marathi literature played a pivotal role in the birth of Dalit literature, with writers like Daya Pawar**,** N. S. Phadke, and Vishnu Sakharam Khandekar contributing significantly. The Dalit Panther Movement in the 1970s further fueled this literary wave, focusing on social justice and empowerment. Namdeo Dhasal A prominent figure in Marathi Dalit literature, known for his poetry that captures the pain and anger of marginalized communities. Kanshi Ram: A political leader whose writings emphasized Dalit rights and empowerment. Bama: An influential Tamil writer whose works, such as ***"Karukku,"*** depict the struggles of Dalit women.

Plan of the Proposed Study: This study will explore how Dalits are portrayed in the novels of non Dalit and Dalit writers, comparing whether the focus is on oppression, resistance, identity, or victimhood, and how these themes are shaped by the writer's personal experience, social background, and ideological .

Introduction:

This study aims to critically examine the depiction of Dalits in the novels of both non-Dalit and Dalit writers, highlighting differences in perspective, representation, and narrative voice. While non-Dalit authors often portray Dalit characters through an external lens, potentially reinforcing stereotypes or victimhood, Dalit writers tend to offer authentic, insider narratives rooted in lived experiences. By comparing these portrayals, the research seeks to explore how caste, identity, and authorship shape literary representation, contributing to broader discourses on social justice, voice, and agency in Indian literature.

Chapter I: 'Literature Review'

I have also reviewed twenty research articles published in journals and books. ISSN number means to say most important open-source works, like international journals and UGC on depiction, are reviewed in this chapter and in the research on the depiction novels. Comparative study of the depiction of Dalits in the novels of non-Dalit writers and Dalit writers.

CHAPTER II: 'Depiction of Non-Dalit Writers'

Introduction:

The details about the publication of novels by five non-Dalit writers, namely Rabindranath Tagore's *Gora,* Mulk Raj Anand's *Untouchable,* K. S. Venkataramani's *Kandan The Patriot***,** S. L. Bhyrappa*'s Aavarana, and Vaidehi's Asprushyaru,*

1) Rabindranath Tagore, *'Gora'*: A Study (English by Sujit Mukherjee.)

In this chapter second focus on the ‘Gora’ is a novel written by Rabindranath Tagore, published in the year 1910. It explores core themes of identity, nationalism, and the clash between tradition and modernity in colonial India.

The story mainly revolves around its protagonist, Gormohan, alias 'Gora,' a staunch Hindu Brahmin. Gora is a young man with a well-built body, good stature, white complexion, and a heavy voice. Because of his physique, he is the head of his circle of friends. Despite not being handsome, Gora is considered attractive because of his heavy speech and high stature. Gora's best friend is Binoybhushan, aka Binoy. Binoy is a friendly and handsome young man. He has a special affection for Gora's mother, Anandamayi, and regards Anandamayi as his mother, as he was orphaned as a child. One day Binoy meets a Brahmo Samaji, Paresh Babu, and his daughter, Sucharita, when their wagon crashes outside Binoy's house. Binoy helps them and starts visiting their house. And then Binoy is introduced to Paresh Babu, his wife Varadasundari, his eldest daughter Lavanya, his middle daughter Lalita, and his younger daughter Leela. Along with them, he is introduced to Sucharita, the adopted daughter of Paresh Babu, and Satish, Sucharita's real brother. At the time of the story there is an ongoing conflict between the Brahmo Samaj and Hinduism; as Gora is a staunch Hindu who believes in untouchability, he forbids Binoy to meet Paresh Babu and his family. This leads to an argument between the two. Gora accuses Binoy of being attracted to Paresh Babu's daughter, but Binoy denies this. Gora's father, Krishnadayal, a good friend of Paresh Babu, one day urges Gora to visit Paresh Babu's house to inquire about his well-being. When Gora goes there, Binoy is already present, disappointing and angering Gora. There, Gora is introduced to Haran, alias Panu Babu, who is Bengali but has special affection for the British. Haran Babu is a special head of the Brahmo Samaj and is going to marry Sucharita. Due to Gora's being Hindu, he does not get the same respect at Paresh Babu's house as Binoy did. He gets into an argument with Haran Babu. Sucharita, who earlier saw Gora as inferior because of

his fanaticism, supports Gora by not supporting Haran Babu in the debate. Gora is then very angry with Binoy but, due to his special affection for him, cannot leave him.

2) Mulk Raj Anand, *'Untouchable'*: A Study

"Untouchable," written by Mulk Raj Anand, is a poignant novel that explores the life of a young boy named Bakha, who is an "untouchable," or a member of the lowest caste in Indian society.

Set in the north Indian cantonment town of Bulandshahr, *Untouchable* presents a day in the life of a young Indian sweeper named Bakha. The son of Lakha, head of all of Bulandshahr's sweepers, Bakha is intelligent but naïve, humble yet vain. Over Bakha's day, various major and minor tragedies occur, causing him to mature and turn his gaze inward. By the end of the novel, Anand makes a compelling case for the end of untouchability because it is an inhumane, unjust system of oppression. He uses Bakha and the people populating the young man's world to craft his argument.

Bakha's day starts with his father yelling at him to get out of bed and clean the latrines. The relationship between the father and son is strained, in part due to Bakha's obsession with the British and in part because of Bakha's laziness. Bakha ignores his father but eventually gets up to answer the demands of a high-caste man that wants to use the bathroom. This man is Charat Singh, a famous hockey player. At first, Singh also yells at Bakha for neglecting his cleaning duties. However, the man has a changeable personality. It isn't long before he instructs Bakha to come to see him later in the day so he can gift the young sweeper with a prized hockey stick. An overjoyed Bakha agrees.

3) K. S. Venkataramani, '*Kandan The Patriot'*:A Study

Set in the backdrop of India's freedom struggle, this novel follows Kandan, a young man who decides to join the revolutionary movement against British rule. The story is a thrilling account of Kandan's adventures as a freedom fighter and his struggles to reconcile his patriotic ideals with his

personal relationships. Venkataramani's vivid portrayal of the sights, sounds, and people of Southern India makes this a must-read for fans of historical fiction.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it.

This work is in the "public domain in the United States of America and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work.

Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

4) S. L. Bhyrappa, *'Aavarana':*A Study (English by Sandeep Balakrishnan.)

This is the first novel by SL Bhyrappa that I'm reading, and I'm glad I came across his novels sooner rather than later. Aavarana is a multi-layered story that needs to be read many times to appreciate its nuances. At its core, it's a novel that emphasizes that truth must be told regardless of the consequences and the way to build a harmonious community is not by masking history but by learning from it.

The story traces the journey of Razia (Lakshmi), a liberal, rebellious, and independent filmmaker who goes against her Gandhian father to marry the person she loves and converts to Islam for formality, under the assumption that her husband is also progressive and open-minded like her. When she later discovers that isn't the case and goes back to her father's place after his death, she discovers he had been researching India's history. This sets Lakshmi on a quest to uncover the true history of India and the many sacrifices and battles our ancestors have made against invaders.

5) Vaidehi '*Asprushyaru'*: A Study (English by Susheela Punitha.)

Written three decades ago, this novel unfolds delicately to offer a serious and subtle study of the practice of untouchability. The book is about the politics of purity and pollution that works together with the politics of compassion, each bouncing off the other.

To break such a system, the daughter of a Brahmin should be prepared to wash the glass from which the low-caste officer has drunk coffee with her father. The transformation is not easy in Vasudevaraya's household; nevertheless, it rears a new generation of children who think for themselves and question traditional beliefs and practices. Vaidehi is one of the few writers in Kannada who could, as far back as 1982; sense that the influence of the caste system was fading.

This translation captures the nuances and moods of the multilayered narrative and symbolic language of the original. With a comprehensive introduction and an autobiographical note, this work will appeal to students and teachers of Indian writing, comparative literature, translation, cultural studies, and gender studies.

CHAPTER III: 'Depiction of Dalit Writers,

The details about the publication of novels by five Dalit writers, Sharankumar Limbale, The Outcastes, Om Prakash Valmiki, Joothan, P. Shivakami, '*The Grip of Change* **,**Bama, *Karukku,* and Aravind Malagatti ,*Karya,*

1) SharanKumar Limbale, '*The Outcaste'*: A Study (translated into English Santosh Bhoomkar.)

"The Outcaste, written by Sharankumar Limbale, is an autobiographical novel that provides a stark and poignant portrayal of life as an untouchableble in Indian society. The narrative centers around the experiences of the protagonist, who belongs to the Dalit community, and delves into the systemic discrimination and social injustices faced by those considered outcasts. Sharankumar Limbale is a Marathi novelist, poet, critic, and short story writer. He has penned more than 40

books but is best known for his autobiographical novel, Akkarmashi,, *Akkarmashi,* in 1984. It was translated into several Indian languages, including Malayalam, Tamil, and Hindi. He also wrote a critical work,, *Towards an Aesthetics of Dalit Literature.* He was born to an outcast, landless mother and an upper-caste father. Therefore, he describes himself as an 'Akkarmashi.'

In *The Outcast,* Sharankumar Limbale describes his experience during the time of a school picnic. The upper-caste students were informed beforehandhand by their teachers about the picnic; therefore,, they came with all preparations, but the outcast Mahar boys and girls were not informed beforehand. So they came without any preparations. That day was a strange experience for them because they haven't had any picnics so far. They rushed to the home and came back with tiffin. After they returned from home, they they joined a group of boys and girls who were getting ready to start their journey.

2) Om Prakash Valmiki, '*Joothan*': A Study (English byArun Prabha Mukherjee.)

Joothan, written by Om Prakash Valmiki, is a powerful autobiographical account that sheds light on the harsh realities of life as a Dalit in India. The title, which means "leftovers," symbolizes the societal stigma and marginalization faced by the Dalit community, who often have to contend with the remnants of food and other resources discarded by higher castes.

Here, the narrative follows Valmiki's experiences growing up in a small village, where he recounts the systemic discrimination, violence, and humiliation faced by his community. Through vivid storytelling, he illustrates the struggles of his family and the societal barriers that limit their opportunities for education and advancement.

Valmiki's journey is marked by his quest for dignity and self-respect amidst pervasive caste-based oppression. He discusses the impact of poverty on his education and personal aspirations, as well as his eventual rise as a writer and activist, challenging the injustices of the caste system.

"Joothan" is not only a personal memoir but also a broader critique of the deeply entrenched caste dynamics in Indian society. It calls for social awareness and reform, making it an essential read for understanding the complexities of caste and the Dalit experience in contemporary India.

3) P. Sivakami, '***The Grip of Change':*** **A Study *by* P. Sivakami (Self-translated.)**

P. Sivakami is an important Tamil Dalit writer and activist who focus on issues faced by Dalits. She was born in Tamil Nadu and comes from a marginalized background. Sivakami speaks out about the challenges and strength of Dalits and fights for social justice, especially against caste discrimination. Her writing is based on her own experiences and the wider struggles of Dalits in India.

Her work shows not only the problems Dalits face but also their hopes for change. Through her activism and writing, she has become a key figure in Dalit literature, helping to make the voices of the oppressed heard and advocating for their rights.The Grip of Change is the English translation of Pazhaiyana Kazhithalum, the first full-length novel by P. Sivakami, an important Tamil writer. This translation also features Asiriyar Kurippu, the sequel in which Sivakami revisits her work. The protagonist of Book 1, Kathamuthu, is a charismatic Parayar leader. He intervenes on behalf of a Parayar woman, Thangam, beaten up by the relatives of her upper-caste lover. Kathamuthu works the state machinery and the village caste hierarchy to achieve some sort of justice for Thangam. The first Tamil novel by a Dalit woman, Pazhaiyana Kazhithalum, went beyond condemning caste fanatics. Sivakami is critical of the Dalit movement and Dalit patriarchy, and yet does not become a 'caste traitor' because of her participation in the search for solutions. The novel became an expression of Dalit youth—eager and working for change. In Book 2, Author's Note, Kathamuthu's daughter Gowri, the author of Book 1, traces the circumstances and events of her novel. The result is a fascinating exploration of the disjunctures between what happens in the author's family and community and her fictional interpretations of those happenings. The Series:

The books in the Literature in Translation series are translations of significant literature from Indian languages. The books in the Dalit Studies series deal with Dalit life and thought.

4) Bama, '*Karukku'*: A Study' (English by Lakshmi Holmström.)

Karukku is an autobiography that chronicles Bama's life, from her childhood to her early adult life as a nun, and beyond. The book was originally written by her in Tamil in 1992 and translated into the English version that I read by Lakshmi Holmstrom in 2000. *Karukku* is one of the first autobiographies of a Dalit woman written in Tamil.

It was in 1992 that Bama left the convent that she had been a member of for seven years. As she writes, "That book was written as a means of healing my inward wounds; I had no other motive." We see Bama, standing at this moment in her life, trying to make sense of her many identities: as a Dalit, as a Christian, and as a woman.

5) Aravind Malagatti, *'Karya'*: A Study (English by Susheela Punitha.)

On the third day after the death of Bangaravva, a solemn procession making its way towards the graveyard encounters a strange obstacle. A blast of wind rises up in revolt, the embers flare, and the sacred ritual fire falls to the ground. The ceremony is ruined because custom demands that the ritual fire never touch the ground. What follows is chaos and confusion. Who will bear the blame for things going awry, and how might they be set right? The division between castes and communities comes to the fore as the panchayat struggles to pronounce justice.

A poetic work calling for change in our casteist society, Karya unfurls a kaleidoscope of perspectives. Studded with symbols drawn from nature and myth, this small but significant novel unfurls the politics and power embedded within a Dalit community.

Chapter IV: Depiction of Dalits in the novels of non-Dalit writers and Dalit writers: A Comparative Study.

The study aims at focusing on elements Non-Dalit authors often write about Dalit experiences from an external viewpoint. Their narratives may lack the authenticity that comes from lived experience, potentially leading to stereotypes or misrepresentations. Their portrayals can sometimes romanticize or oversimplify the struggles faced by Dalits**.** Dalit authors provide an insider perspective, drawing from their own lives and communities. Their works are grounded in personal experiences, ensuring a more nuanced and accurate representation of the social realities, pain, and resilience of Dalit life. Non-Dalit Writers Themes explored by non-Dalit authors may include social justice and inequality, but they often approach these themes from a broader, sometimes abstract, perspective. Their works may highlight caste issues as part of a larger narrative without focusing on the specificities of Dalit identity. Dalit literature explicitly addresses caste discrimination, identity, and the quest for dignity. Themes of humiliation, violence, and the struggle for rights are prominent. Dalit writers often emphasize the need for self-assertion and empowerment, portraying the complexities of living in a casteist society. Non-Dalit literature might employ a more universal language that caters to a broader audience. The style may be literary and polished, but it can sometimes distance readers from the harsh realities faced by Dalits. Dalit literature often uses regional dialects, colloquial language, and raw, unfiltered narratives that evoke emotional responses. This stylistic choice reinforces authenticity and connects readers more deeply to the lived experiences of Dalits. Non-Dalit Writers Dalits may be portrayed as victims in non-Dalit literature, which can strip them of agency and reinforce power dynamics.

Conclusion:V

The study revolves around the comparative study of non-Dalit and Dalit writers, which reveals significant differences in perspective, themes, representation, and impact. While both contribute to the discourse on caste and social justice, Dalit literature provides an essential voice that is grounded in lived experiences and the quest for dignity. Understanding these distinctions is crucial for appreciating the richness of Indian literature and the ongoing struggles for equality and justice within society. In four novels of Rabindranath Tagore, Gora, we come across protagonists Gourmohan and Mulk Raj Anand. In Untouchable, we come across the protagonist, Bhakha, Sharankumar Limbale. The outcaste and Joothan Om Prakash Valmiki. At last we can say that four novels are important factors and important matter.